(1) Num. XXXII, 3. Even strings of names which are left untranslated in the Targum should be recited in Hebrew and in the Aramaic version.
(2) Dibtha on the Tigris.
(3) Lev. XXIII, 32.
(4) Therefore he should not devote the whole day to study.
(5) I.e., as a result of illness or struggle for a livelihood.
(6) V. B.B. 14b.
(7) Lest he should cut his hand.
(8) With the blood that will ooze from the meat.
(9) So that your bed should not be like that of an Aramaean.
(10) By which he can enter and join in the prayers.
(11) Gen. XXXI, 4.
(12) In sexual matters.
(13) Isa. XIII, 3.
(14) R. Joseph experienced the Persecution under Shapor II.
(15) Which is most probably only another version of the previous one.

Talmud - Mas. Berachoth 9a

No! It is in reality day, but he calls it night because some people go to bed at that time. R. Aha b. Hanina said in the name of R. Joshua b. Levi: The Halachah is as stated by R. Simeon who said in the name of R. Akiba. R. Zera says: However, he must not say [the prayer]: 'cause us to lie down'.[1] When R. Isaac b. Joseph came [from Palestine], he said: This [tradition] of R. Aha b. Hanina in the name of R. Joshua b. Levi was not expressly said [by R. Joshua], but it was said [by R. Aha] by inference.[2] For it happened that a couple of scholars became drunk at the wedding feast of the son of R. Joshua b. Levi, and they came before R. Joshua b. Levi [before the rise of the sun] and he said: R. Simeon is a great enough authority to be relied on in a case of emergency.

IT ONCE HAPPENED THAT HIS SONS CAME HOME [LATE], etc. How is it that they had not heard before of this opinion of R. Gamaliel? — [They had heard], but they asked thus: Do the Rabbis join issue with you? For if so, where there is a controversy between an individual and a group, the Halachah follows the group. Or do the Rabbis agree with you [in substance], but they say: UNTIL MIDNIGHT, in order to keep a man far away from transgression? — He replied: The Rabbis do agree with me, and it is your duty [to recite the Shema']. But they say, UNTIL MIDNIGHT, in order to keep a man far from transgression.

AND NOT IN RESPECT TO THIS ALONE DID THEY SO DECIDE, etc. But does R. Gamaliel say 'until midnight', that he should continue AND NOT IN RESPECT TO THIS ALONE DID THEY SO DECIDE? — That is what R. Gamaliel said to his sons: Even according to the Rabbis who say, 'UNTIL MIDNIGHT', the obligation continues until the dawn breaks, but the reason they said, 'UNTIL MIDNIGHT', was in order to keep a man far away from transgression.

THE BURNING OF THE FAT, etc. But [the Mishnah] does not mention the eating of the Passover offering. This would point to a contradiction [with the following Baraitha]: The duty of the recital of the Shema' in the evening, and of the Hallel[3] on the night of the Passover, and of the eating of the Passover sacrifice can be performed until the break of the dawn? — R. Joseph says: There is no contradiction. One statement [the Mishnah] conforms with the view of R. Eleazar b. Azariah, and the other with the view of R. Akiba. For it has been taught: And they shall eat of the flesh in that night.[4] R. Eleazar b. Azariah says: Here it is said: 'in that night', and further on it is said: For I will go through the land of Egypt in that night.[5] Just as the latter verse means until midnight, so also here it means until midnight. R. Akiba said to him: But it is also said: Ye shall eat it in haste,[6] which means: until the time of haste?[7] [Until the break of the dawn]. [Said R. Eleazar to him,][8] If that is so,